

A verie godlie
and necessary Sermon,
preached before the yong
Countesse of Comberland
in the North, the 24th
of Nouember, *K*
1577.

By Christopher Shutt.

William

Asheboole

1. Pet. 4. 7.

The end of all things is at hand, be
therefore sober and watch unto
prayer.

Eccles. 1. 13, 14.

Let vs heare the ende of all: feare God,
and keepe his Commandments: for
this is the whole dutie of man. For
God wyll bring euery worke vnto
iudgement, with euery secret thing,
whether it be good or euill.

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stopher Barker, Printer to the
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Theological and

+ This Lady was 3^d Daughter of
Francis Russell Earl of Bedford
c Wife of George Earl of Cumberland
who died 13. Oct^r. 3. Jac. 1.



This sermon is omitted in Ames
History of English Preachers. H.

To the ryght honourable
and most vertuous Ladie, the Ladie

+ Margaret, Countesse of Comberland, C. S.
wilteth all happinesse and encrease of
grace, from God the father,
through our Lord Iesus
Christ.



SI descended (right hono-
rable and my good Ladie)
into a secret consideration
of the age of this present
worlde, and of the last ende
thereof, I perceyued, that
our sauiour Christ, in going about by sundry
signes and tokens, to foreshew & premonish
his elect, of the ruinous decaye and dreadfull
downefall of this last generation, compared
the dayes therof to the dayes of Noe before
the floode, what time the wicked gaue ouer
them selues to all vnrighteousnes, heaping
one sinne vpo an other, vntil the water came
and swept them all away: to the ende by due
remembraunce of Gods fearefull plagues,
most iustly powred vpon that sinnefull and
carelesse generation, the godly myght in all
reuerence and holy conuersation, watch and
wayte within the arke of Christes Church,

Mat. 24. 37

Mar. 13. 32

Luk. 17. 38

1. Pet. 3. 20

A.ii. for

The Epistle.

for that long wished & most welcome time, of their translation to eternal happines. which thing, whilst the faithful haue reason to remember, it banisheth farre from them the vayne delights of earthly vanities, and prepareth them most readilie to the obedience of the worde of God, whereby they be forewarned with watchfull Noe, of many future woes & feareful daungers, and also enkindled in true godlines and holines of lyfe, with

Phil. 2.12. feare & trembling to worke their saluation.

For sith they knowe them selues on earth to

Ebr. 11.13. be but straungers, where al things must consume, and haue a sodaine and a certaine end, their chiefest purpose ought to be, (as sayeth the Apostle) to be sober, and to watche in all

1. Pet. 4.7.

1. thes. 5.3

godly conuersation vnto prayer. For sodainly, no doubt, the ende shall come, as was the comming of the flood in Noe his time, yea euen in an hower, when man thinketh not, and then blessed shall he be, that is founde in Noe his arke, & watcheth, with his garments cleane, and his lampe of righteoulnes burning, for he shall enter with the bridegrome into rest, and so be saued from destruction.

Apo. 16.15

Mat. 25.10

Neither doe I see what dayes may be so rightly compared with the dayes of Noe, as these wherein we lyue: vwherein so fewe be righteous,

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righteous, & so many sleeping in securitie of sinne. Whereat I can not but tremble, to behold in the spirit, the great calamities & endles woes which may fall vpon this sinful generation, the wickednes wherof is written with a pen of yron, & with the piont of a diamod: which these eyes of ours are verie likelie to behold, except with good Iosias we be humbled in this acceptable time & day of grace, to seeke vnto the Lord, & in true repentance, to auoyde his heauie wrath. For, no doubt, since the first tyme that Englad euer had the knowledge of Gods Gospel (I speake not of the times of ignoraunce, the mystic cloudes whereof are past) was there in it, neuer more ripenes of all maner of sinne, and carnall securitie, then these present dayes in all estates expresse, and therefore the more we stand in daunger of destruction.

God hath called vs earely and late by the preaching of his worde, but we are nothing better: what remayneth then, but that we feele his scourges? When Sodome and Gomorra would not be moued by the preaching of iust Lot, what remained but fire and brimstone from heauen to be their destruction? When Pharao and the Egyptians refused the wordes of Moses, the red sea was

A.iii.

appointed

Jer. 17. 1.

2 Re. 22. 11
1 Sa. 49. 8. &
55. 6.

1 Chro. 36
15.

Gen. 19.
2. pet. 2. 6.

Exo. 14. 38

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2 King. 17.
6, 14.

Ier. 4. & 7.
& 19.

Luk. 19. 43

appointed to be their confusion. When Israel and Iuda would not be counselled by the voyce of the prophets of God, the Assyrians and the Babylonians were raised vp to plague them & destroy the. When Ierusalē was nothing bettred by all the sermons & miracles of our sauour Christ, and would in no wise acknowldge the time of her visitation, the Romanes were appointed to bee her desolation. And euen so in this sermon ensuing, it may be gathered, that vwhen the carelesse man refuseth to be vvarned by the vvord of god, the Lord hath many plagues prepared for his destruction. Can the Lords vvord the be of some so stubbernelly among vs contēned, and hypocritically of other some receaued, & the fruits of holy life in fevv brought forth, and the land escape vn timerished? It is to truely verified of vs, vvwhich in times past vvvas vvitnessed of the dayes of Noe, vvherin al flesh had corrupted it selfe, & filled the lād vvith iniquitie, whilest only Noe and his familie being but a fewe in number, vvwere occupied in making of the Arke for their deliuerāce. Wherof (Madame) vvvhē I had preached before your honour, more compendiously perhaps, through shortnes of the time, then

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then eyther your Honour could haue desired, or I my selfe haue wished, I was then of some so vehemently required, to impart in writing to their further consolation, vvhath then in pulpit I had spoken, that notwithstanding I iudged my labours to simple to passe abroad, and my selfe farre vnmeete for such a purpose: yet durst I not deny to comfort such, as thirsted after spiritual knowvledge, & to warne such as would escape, of the vengeance to come, and so effsoones resolved my self, as nere as god vvould giue me leaue to explaine and augment, vvhath my purpose vvvas then in the pulpit to vtter. Neither had I far to seeke to vvwhose patronage, I might commend vvhath herein I vvvent about, vvhe as dayly your honours godlie zeale and virtuous life, called me to offer it vnto your wisdom: whose vvilling hart, not onely I hane had experience of, to accept my laboures in good part before this time, but also see your vvhole endeouour alvvayes bent to further the proceedings of the Gospell, and to reclame this ignorant country frō their vvonted erroures, to the church & arke of Christ. A rare vertue in your sexe, and such as may condēne the slackenes of some other kinds, vvho care full litle howe it goeth vvith

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Pfal. 119.

30.

Deut. 4. 6.

the Church, so they them selues may liue
at will and ease. But as your honour hath
chosen the way of trueth to bee your trea-
sure and delight, and eke your perfect wise-
dome and nobilitie, and also by your happy
and welcome comming into theire rude and
desert partes, haue ministred great solace to
the godlie: so do I wishe with all my heart,
and dayly pray, that your honour may hap-
pily proceed, as you haue vertuously begun,
to the great benefitte of Christes church, &
to the comfort of your quiet conscience in
the last day.

Your honours most humble in
adging I, *Christ, Christopher Shurt.*



A verie godlie and ne-
cessary Sermon preached before the
young Countesse of Comberlande
in the North, the 24. of Nouem-
ber. 1577. by M. Chri-
stopher Shutt.

Ebr. 11. 7.

By faith Noe being warned of God, of the things
which were as yet not scene, moued with reue-
rence, prepared the arke, to the sauing of his
housholde, through the which arke, he condem-
ned the world, and was made heire of the righte-
ousnes, which is by faith.

*The
Theame.*

The holy ghost (right
honourable and wel-
beloued) layeth forth
to our consideration,
in this chapter, a long
rehearsal of faithful men of God,
in the former ages of the worlde,
whose perfect faith and true religi-
on is made manifest, to all posteri-
ties, in this place of scripture: who
after that by faith they were iusti-
fied before God, like trees of righ-
teousnes,

*Ebr. 11.
1010.*

*Rom. 3. 24.
& 4. 5, 6.
Isai. 6. 3.*

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teousnes, they brought forth the
fruites of al obedience, in godly cō-
uersation. Among whom the A-
postle reckoneth bp the liuely faith
and godly life of righteous Noe, in
the latter end of the first age. who
beholding þ great ripenes of sinne,
and corruption of all flesh, with o-
uerflowing waters to be punished,
being warned of God, with all re-
uerence and feare, prepared the
arke, for the safetie of him selfe and
his houlhold, and also to condemne
the great securitie of that carelesse
generation: wherebp hee obtained
through the free mercy of God, to
be called the heire of the righteous-
nes which is according vnto faith.
The due remembrance whereof,
may enkindle in vs, if we lothe not
our saluation, the vigilant care
where with we ought to be pressed,
in this last age and winding vp of
these our sorrowful dayes, wherein

Due

preached in the North.

such ripenes of al iniquities, so horrible contempt of Gods word, and so manifest vngodlines, foretel and prognosticate the finall fall of this tottering world, to be very neere an end, that when the same shal come, we might be saued within y^e arke of Chrustes Church with faithfull Noe, rather then by our carnall securitie, to hazard losse of bodie and soule for euer.

The wordes of the Apostle as they lye in order, containe especial-ly, two things to be obserued. The one, whereupon it came, that Noe was moued to prepare the arke: The other, what effect y^e arke had, when it was made. The former is containned in these words, By faith Noe being warned of God, of the things which were as yet not seene, moued with reuerence, prepared the arke. wherein is perceiued, first an admonition to be giuen him: Secondly,

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condly, a readines in him to beleue the same: and last of all the making of the arke, to declare þ obedience of his faith. The other followeth in the text: He prepared it, to the sa- uing of his household through which arke, he condemned the world, and was made heire of the righteousnes, which is by faith. wherein is noted, what effect it had in Noe and his familie: next of al, what effect con- cerning the wicked: & lastly, howe this obedience of Noe, was accep- ted and rewarded of God.

Albeit (right honourable and beloued) the electe of God in this life, walke through the valleye of teares and shadowe of death, yet the Lord continueth, their light & strength and rocke of sure defence, who in the time of trouble, will hide them in his tabernacle, that not one heare of their head shal pe- rishe: but when the floodes of ad- uersities

Psal. 13. 4.

Psa. 17. 1. 5.

Luk. 21. 18.

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uerſities appꝛoch, he giueth them
warning to eſcape, and ſo deliue-
reth them out of temptation, and
reſerueth the vniuſt vnto the day ^{2. Pet. 2. 9.}
of iudgement to bee puniſhed.
Which warning the Lorde gaue ^{Genſ. 6. 8.}
now to Noe, with whom he had, ^{14.}
according to the riches of his
grace, entred into a couenant, to
the end he might pꝛepare an arke
foꝛ his deliuerance, againſt the
comming of the flood, wherewith
the wicked ſhoulde bee drowned.
In like maner when the ſinnes
of the Sodomites cryed foꝛ ven- ^{Gen. 19. 13}
geance from heauen, the Lorde
pꝛemoniſhed righteous Lot, be-
ing wearied with their vnclean-
nes, to ſeparate him ſelfe and his
from them, leaſt he ſhoulde haue
perished in the flame of the citie,
which was readie with fire and
brimſtone to be deſtroyed. When
Corah, Dathan, and Abiron, ^{Nom. 16.}
with ^{10. 10.}

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with their companie, had repug-
ned the ordinaunce of God, and
contrary to his commandement,
offred bp straunge incense, and so
prouoked the wꝛath of the Lorde
against them, the Lorde comman-
ded Moses & Aaron to exempt
them selues & the rest of the con-
gregation from their companie,
lest they should haue bin swalow-
ed bp together with them, quicke
into hell. Such faythfull war-
ning the spirite of God, giueth to
the elected saintes in the reuela-
tion, that they should come out of
Babylon and touche no vncleane
thing, least in being partakers
of hir sinnes, they should haue bin
partakers of hir plagues. where-
in wee may learne the great care,
which the Lorde hath for the sal-
uatio of his people, forewarning
them alwayes of the dangers to
come, to the ende they might safe-
ly

N^o. 16.
14. John
said an^d
700. Die
of the
plagues.

Apoc. 18. 4

psal. 34. 15

& 131. 4.

the
saluatio
of his
people

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ly rest vnder his protection. For
surely he will do nothing, but he Amos. 3. 7
first reuealeth his word vnto his
Prophets, that they may warne
his chosen earely and late, to saue Iere. 7. 13.
them selues in time of trouble.

The Lord foretolde the people of
Israel & of Iuda, by the mouth Ilsa. 10. 5.
of his Prophetes, their captiuitie Iere. 25. 9.
in Assyria & Babylon, long time
before they felt any sore, that the
godly might seeke deliuerance.
Our Saviour Christ premoni-
shed his elect of many daungers Mat. 24. 16
to come, that those which were in
Iurie, might flee vnto the moun-
taines and seeke to saue them-
selues, vnder the crosse. The A-
postles foresbewed the comming Act 10. 29.
of false prophetes, and of Anti-
christ the man of sinne, and of his 2. thes. 2. 3.
manifold abominations, where-
with he should poyson the world, 1. tim. 4. 1.
that the godly might bee the bet-
ter 2. tim. 3. 1.

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ter furnished with the woorde of
trueth, to preserue them selues a-
gainst his wilky traines, of mans
decrees and vaine inuentions.
We haue bene admonished these
nineteene yeeres and more, and
warned by the preaching of the
Gospell, to forsake papistrie and
superstition, to leaue our sinfull
wayes, and to folowe the righte-
ousnesse of life, that we might be
saued from destruction. We haue
bin at our wits ende, with signes
and strange reports, and fearfull
sights from heauen, calling vs to
repētance. We haue felt of earth-
ly cōsumptions, & diuers kindes
of death, with losse of friends and
other things, to humble vs to flie
from the wrath to come. We haue
bene astonied with the lamenta-
ble ruine of Monarchies & king-
domes rounde about vs, that we
sleepe not in securitie. And dayly
we

Luk. 21. 35.

Deut. 28.

Amos. 4.

We doe see such troubles euer
where, as do forewarne our ouer-
throwe, if in time we doe not re-
pent. Wherefore as the Lord hath
set watchmen ouer vs in bidding
vs take heede to the sounde of
the trumpet, let vs beware with
tolerence and feare: for if we
walke after the stubbernes of our
flonie heartes, and saye with the
wicked, wee will not take heede,
then will hee bring vpon vs the
fruites of our owne imaginati-
ons, and all the curses of the law,
and so we shall lye dolome in our
owne confusion, and bee couered
with our shame, because wee loath-
ed instruction, and hated to bee
reformed. For surely the ouer-
throw of the wicked sleepeth not,
though yet they lye in a prosper-
tous, and flourish as a greene Bay-
tree. Wee not vs then to followe their
counsel of Egypte, but in time wee
shall see.

Ezek. 3. 17
& 33. 4.

Iere. 6. 17.
19.
Iere. 5. 29.

Prou. 1. 29.

Iob. 1. 17.
psal. 37. 35.
Ier. 1. 17.

I. Pet. 4. 4.

ANONIOS

Bi.

ceine

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Micah. 6. 8.

Iere. 8. 7.

Isa. 1. 3.

Prou. 8. 33.

receiue the Lordes warning with
Doe, to hūble our selues to walke
before our God. The Storcke in
the ayre (as sayth the Prophete)
knoweth her appointed times,
the Turtle, the Crane, and the
Swallowe, obserue their oppor-
tunitie of comming, and shall not
we knowe the iudgements of our
God: Or can the Oxe know his
masters stall, or the Ass his ma-
sters cribbe, and shall not Israel
know his God: Let vs be war-
ned by the voyce of God, let vs re-
ceiue instruction and be wise be-
time. For blessed is the man, that
heareth wisedome, watching day-
ly at his gates, and giuing atten-
dance at the postes of his doores:
For hee that findeth his, findeth
life, and shall obtaine the fauour
of the Lord, and onely this is our
wisedome and perfect vnderstan-
ding, to receiue and obserue the
admonitions.

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admonitions of our God.

When Aoe were thus admonished by the Lorde, he did not by and by forget his worde, or choke it with the cares of life, and voluptuousnesse of liuing, then prevailing: but as his fayth was wrought thereby, so was he now emboldned and his fayth encreased and preserved by these admonitions, concerning thinges to come. For as by meats & drinks the bodie is increased, and by the wholsome counsell of physitions, the sicknes to be feared, is prevented: so by the worde of God, the fayth of Aoe was increased, and by the admonitions thereof, the daungers to bee feared were auoyded, whylest he willingly gaue credit to that which was spoken. By this his readinesse to beleue the worde, appeareth plainly (beloued) the faythfull heart, which

Luk. 8. 14.

Iohn. 1. 12.

Rom. 10.

17.

1. Thes. 3. 3

B ii.

the

Admonitions
of the
Lorde
to
be
beloued

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*Doct.
na. l. vi.*

Leui. 16. 3,

13. ier. 7. 23

Nu. 10. 29

2. Kin. 22. 1

11. 13.

Psal. 84. 5.

Mat. 19. 27

Act. 1. 37.

the godly ought to haue towards
the same, that in beleenuing the
worde of trueth, the Lord may be
their God, and they his people.

This readinesse was in the He-
nites, when they left their owne
country, to go with the Israelites
into the land of Canaan, that they
might be further instructed in the
law of God. This readines was
in the good king Iosias, when his
heart melted within him for feare
of the plagues of God towards
the land, neither ceased he, untill
he had enquired of the Lord what
was to be done. This readinesse
was in all those which wente
through the valley of teares, from
strength to strength, to seeke
the Lord in Sion. This readi-
nesse was in the Prophetes and
Apostles, whilst they left all
things to obey the will of God.
This readines was in the Jewes
when

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When they were fired with the
wordes of Peter, and with peni-
tent hearts required what to do.
And this ought to be our readi-
nes towards the word of our sal-
uation, and towards the admo-
nitions of the most highest, that
whilest he speaketh, we giue eare,
whilest he crieth, that wee make
answere, and whilest it is said, to
day, that we beleue and heare his
voyce. These should be the daies,
wherein men shoulde follow no
more the stubboznesse of their
wicked hearts, but rather should
goe vp to the mountaine of the
lord, to be instructed in his lawes
with reuerence and feare. These
should be the daies, wherein the
idoles shoulde be destroyed, and
men shoulde forsake their molten
gods. These should be the sweete
and ioyfull daies of Ierusalem,
wherein the people shoulde offer
willing

Pro. 1. 24.
Ier. 7. 26, 29

Psal. 95. 7, 8

Iere. 3. 17

Mic. 4. 1, 2.
Psal. 121. 1.

Esa. 2. 10.

Psal. 124. 1.

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willing offerings of obedience and
thankfulnesse. These shoulde be
the Halcionies of the Church,
when righteousnesse and peace,
when mercie and truth shoulde
meete and kisse eche other. But in
steade of readines to the worde,
the eares of many are uncircum-
cised, that they neither can, nor
will heare the lawe of God. In
stead of casting away y^e vanities
of Idoles, they are marked with
the beastes marke, whome they
worship. In steade of quietnes
alone, the heartes of many are set
on mischief, whilest discorde, en-
uie and debate preuaile so much.
I feare therefore, these dayes are
more like the daies of Noe, when
in the cōtempt of truth bare rule
amongst so many. They are the
dayes of the prouocation in the
wildernes, wherein the delights
of Egyptiacal seruitude, is pre-
ferred

Phal. 8. 10.

Iere. 6. 10.

Apo. 13. 8.
16.

Colo. 3. 8.

Gene. 6.

Nu. 14. 4. 1.
psal. 95. 9.

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ferred before the sweete Manna of
everlasting happines. I wonder
what euill spirite hath bewitched Galat. 3. 7.
men, that they should not belceue
the truth, why haue they put vp=
on them an whozish face, and a
shameles looke, and made their
hearts like an adamant, whilst Iere. 3. 3.
they walke in the errour of they
hearts, and in the banitic of their
own imaginations: Every man
flattereth himselfe in his owne Zach. 7. 12.
wayes, & thinketh him selfe more
holy then his fellowe, but yet hee
pluckes not the beame of pride
out of his eye. Wee say with fil=
thie Juda, that we be not pollu=
ted, nor haue folowed after Baa=
lim: and yet we are uncleane, by
meanes of popishe superstition, Esa. 65. 5.
wee bragge and boast with the
proud Pharise, of our righteous=
nes: yet feele we not the burthen Mat. 7. 3, 4.
of our sinnes and faith in Christ, 5.
and therfore remaine vniustified. Iere. 2. 23.

Caluist

B. liii.

wee

Apoec. 17. 4

Luk. 18. 11.

Psal. 38. 4.

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Apoc. 3. 17.
18.

We say with the angell of Laodicea, that we be rich and much increased with goodes; and haue neede of nothing: & yett we know not that we are wretched, miserable, poore and blind & naked. What remayneth then for vs, but to bye of the Lords fine gold, that we may be rich, & white rayment, & we may be clothed, & our filthie nakednes do not appeare; & that our eies may be anointed wth the eie salve, & we may see, wth al readines to obey the truth, & to be warned wth Aoe, to make preparation against the flouds of euil to come. But especially (Oe theloued) the faith of Aoe appeared in this, & he saw the things to come, which presently could not by our warde senses be discerned. For, seeing that the floud was not comen before an hundredeth and twentie yeeres were ended, the tract of time might haue remored and banished

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Banished away the remembrance thereof. It might also haue seemed incredible to flesh and bloud, that such a water should come so quickly: besides all these, the wicked folowed their delights without respect: and to be short, these threatnings of such floods might haue bene indged vaine: but **Joe** his faith did moue aloft, and reached aboue the capacitie of outward senses, and looked vp to things more excellent by much, the could by outward meanes be vnderstood: Which things yet hid and not apparant, the holy ghost sealeth in our harts, for our more assurance. According whereunto the Apostle calleth faith the substance of things hoped for, & the sure demonstration of thinges which are not scene: thereby not onely lifting vp our faith to things to come, but also fully assuring vs of the performace thereof,

Ebr. 11. 1

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Ebr. 10. 23. of, for God is faithful which hath
promised. We are alreadie saned
Ro. 8. 24, 25 by hope, but hope that is seene is
no hope: for how can a man hope
for that which he seeth: but if we
hope for that which we see not,
we doo with patience abide for
it. **2 Cor. 4. 7.** And this treasure we haue
in our earthen vessels, that the
excellencie of that power might
be of God, & not of vs. And there-
fore our cōuersation is in heauē,
Phil. 3. 20. from whence we looke for the sa-
uour, euen Iesus Christ, with
whom our life is hid in God, that
Col. 3. 3, 4. whē Christ, which is our life, shal
appeare, thē shal we also appeare
with him in glorie: Such a sure
perswasio of things to come had
Aoe, neither wauered he in fayth
at all. This is that exceeding
comfort, which maketh glad the
hearts of the elect in the middell
of the sorowes of this life, assured-
ly beholding with p̄ries of faith,
Such

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Such thinges as neither the eie of ^{Esa. 64.4.}
man hath seene, nor his eare hath ^{1. cor. 2.9.}
heard, nor yet his heart percei-
ued or vnderstoode. Such an vn-
doubted hope and trust had the ^{Gene. 3.15}
godly fathers vnder and before ^{& 15.5. &}
the lawe, when with the eyes of ^{22.17.18.}
fayth they behelde the Messias & ^{Deu. 18.18}
sauour Christ to come, and so ^{2. Sa. 7. 16.}
were iustified, as we beleue now,
that he is come already, and hath
wrought our redemption. Such
was the faith of Abraham, Isaac
and Jacob, concerning the pro- ^{Ebr. 11.13.}
mises of the land of Canaan, whe
as they were but strangers vpon
the earth, & had not a foot bredth
to possesse, beleeuing what the
Lord had promised, should surely
come to passe. Such an assurace
of fayth had Moses, when he re-
fused the Delightes of Egypt, and
the pleasures of Pharaos court,
to suffer persecution with his ^{Ebr. 11.24}
brethren, ^{25.25.}

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Pfal. 89. 28.
29.

Mat. 19. 28.
Luk. 22. 30.

Phil. 3. 8, 9.
4. Tl. 4. 8.

Apo. 19. 11

brethren, looking to the promised
rewarde. This assured fayth of
thinges to come had good king
Dauid, when he trusted that his
throne shoulde continue, and be
established for ever. This assu-
rance of thinges to come, our Sa-
niour Christ commended to his
disciples, against the assaults of
persecution, promising them, that
they shuld sit vpo twelue thrones
with him, and iudge the twelue
tribes of Israel. This assurance
had the Apostle Paul, when he de-
sired to attaine the righteousness
of fayth, and resurrection of the
iust, that he might weare þ crown
which God had layde vp in store
for him. And what els moued the
saints of God, to withstande the
beast, and not to loue their liues
to death, but that by fayth they
saue the newe Jerusalem. And
this is that golden saying of Ig-
nati

natus

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natus going to be martyred, Nihil
moror visibillum, nec inuisibillum,
modo Iesum Christum acquiram. I
neither (sayeth he) care for things
nowe seene, nor thinges which
are not seene, so that I may laye
holde of Iesus Christ. This is
our comfort (Dearely beloued) in
these dangerous dayes and byl-
lowes of the world, that our faith
is not fixed of things present, but
of thinges to come. For though
nowe we be the childre of God (as
sayeth the Apostle) yet doth it not
appeare what we shalbe. For we
know, & whē Christ shal appeare,
wee shall bee like to him, for wee
shall see him as he is. We see nowe
in a glasse darkly, but thē shal we
see him face to face: we knowe but
nowe in part, but then shall wee
knowe, euen as we are knowne.
We are now corruptible, but we
shal be clothed with incorruptio.

Euse. lib. 3.
cap 36.

Solatio
ad qm
fidelium
afflictione
religiosa
sunt.

1. Ioh. 3. 2

1. Cor. 13.

1. Cor. 13.

1. Cor. 13.

1. Cor. 13.

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2. Cor. 4.
17, 18.

Rom. 7. 33.
24, 25.

Aps. 19. 8.

1. Cor. 1. 30

2. Cor. 5. 21.

Psal. 3. 1, 2

We are now but mortall, but this
mortall shall be swallowed vp of
immortalitie. We are now afflic-
ted & in Distres, but þ same is but
for a momēt, & yet causeth in vs, a
most excellēt, & eternal weight of
glory, while we looke not on the
things which are seen, but on the
things which are not scene: for þ
things which are seen, are but tē-
poral, but þ things which are not
scene, are eternall. Though for a
while we feele þ reliques of sin in
vs prouoking vs to euil, yet looke
we dayly whē þ time shal come, þ
this body of sin may be don away
We feele in our selues the sparks
and seed of much vnrighteousnes,
yet do we hope in stead therof, we
shalbe clothed with þ fine repnes
and righteousness of Christ, and all
our transgressions to be pardoned.
We feele for a litle, hunger & colde,
yet do we hope for the abundance of
all delightes & heauenly treasures.

We

we daily sorowe and weepe, & are 1. Cor. 4. 3.
 vexed with the vncleane conuersa- 9. 10.
 tion of the wicked, yet trust we that 2. pet. 2. 7.
 our sorowe shalbe turned into ioy, Ioh. 16. 10.
 & all teares wyped from our eyes. 21.
 we now abyde with patience the Apoc. 21. 4.
 tauntes and checkes of Antichrist Apa. 14. 9.
 and his mebers, but yet we see by
 faith, that Babylon the mother of Apoc. 17. 4.
 all abominations, shal sodainly fall
 and come to nought, for that her
 sinnes are in remembrance with Apoc. 18. 5.
 God. we dayly feare the assaultes
 of sinne & death, yet do we knowe
 by faith that Christ hath conquered 1. Cor. 5. 11
 them for vs. we feele our frailtie in colof. 2. 14.
 this lyfe, and thraldome to infirmi- apo. 20. 14.
 ties, yet do we hope for euerlasting
 rest in the resurrection of the iust. 1. Cor. 15.
 Such is the assurance of our faith, 11. 32.
 surmounting farre the reache of
 mannes capacitie: shee wauereth
 not, shee sineth not, shee doubteth
 not (as saith the misbeleuing pa-
 pish,

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Rom. 4.16. pist, leaning to his ydle woorkes)
 19. & 8. 16, but he maketh the good conscience
 38, 39. sure, and alwayes hath *ἡ ἀγαποποιία*
 Ebr. 10. 22 whilest shee plainly beholdeth the
 things as yet not seene, but surelie
 for to come to passe.

Further, whereas this readines
 of Noe was ioynd with reuerēce,
faith direct
to the
promise
of the
promise
of the
 it is (dearely beloued) to teache vs,
 that his faith was directed both to
 the promise of the couenāt, where
 by he was receyued into fauour, &
 also to the threatnings of G O D,
 whereby the Lord menaced the de
 structiō of the world, which he be
 leeuēd to come, and so did tremble.
 And as by the former, he was asse
 red of gods fauour, so by the other,
 in respect of his own infirmities, he
 feared least he should haue perished
 with the wicked. Wherein we must
 note two things, the one, what is
 the object of our faith; the other,
 how it trembleth in respect of our
 selues,

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selues, at the plagues denounced, Psal. 41. 7,
yet for all that, is assured of Gods 11.
mercie. Rom. 8. 38

Our faith is leueled & directed,
especially at Christ the object ther-
of. For like as the Israelites did wth
their bodily eyes behold the brasen
serpent, & were cured: euen so doth Num. 21. 9.
faith the eye of our soule, beholde Ioh. 3. 14.
the Sonne of God lift vp vpon the
altar of the crosse for our redemp-
tio. And like as wholesome meates
onely nourish the body, euen so no-
thing dooth feede our faith, but
Christ crucified, & bread of lyfe: at Ioh. 6. 35.
whose worke of redemption, our 48. 51.
faith must alwaies looke, or els we
must needes be pressed down, with
the terrour of our owne conscience
into hell. For seeing that the promi-
ses of the Gospell are a readie way Mat. 11. 18
to leade vs to the knowledge of Ioh. 3. 16.
Gods mercy reueyled in Christ, in Col. 1. 19. 1
whom it pleaseth the father that al and 2. 3.
C. i. fulnes

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fulnes should dwell, and in whom
are all the treasures of wisdom &
vnderstanding, to whom wee can
not come, but being fully perswa-
ded, that our saluation resteth in
his free grace and mercy: the ob-
iecte of our faith, which shee doth
chiefly behold, must of necessitie be
the promises of the Gospel, laying
forth to vs Christe crucified for our
sinnes, by whose obedience our sal-
uatiō is wrought, & in whom alone
the Father is well pleased: for in
him our faith beholdeth the law of
God fulfilled for vs, who tooke the
curie thereof vpon him self, that he
might make vs blessed. In his
blood our faith beholdeth perfect
redemption and remission of our
sinnes: & we which were farre of,
are now made neere, & reconciled
to y father. By his stripes, we feeble
by faith, that we are made whole,
& clothed with his righteousness:
by

Ioh. 3. & 5.
& 6. 107.
Ro. 5. 19.

Mat. 3. 17.

Galat. 3. 13
Ephes. 1. 7.
& 2. 13.

Col. 1. 21,
22.

1. Pet. 2. 24

1 Cor. 1. 30

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by his onely sacrifice done once for ever, our faith beholdeth eternall redemption purchased, and them consecrat for ever, that are sanctified: so that where forgiveness of sinnes is, there is no more obligation for sinne. In him, through him, and for his sake, faith boldly approacheth to the throne of grace, to find mercy to helpe in time of need: for he is our peace, our aduocate and the propitiation for our sinnes. Finally, by faith in him wee are assured of Gods fauour, and of eternal lyfe, so that there is now no damnation to such as bee grafted in Christe Iesu, which walke according to the spirit, & not according to the fleshe. For it is Christ that doth iustifie vs, and therefore none can condemne vs, none can lay any thing to our charge, neyther separate vs from the loue of God. And thus is Christ with his death and passion,

Ebre. 9. 12.
& 10. 10, 13

Ro. 5. 1. &
8. 34.
Ephe. 3. 12

Ebr. 4. 16.

1. Iohn 2. 2

Ioh. 3. 16.
Ro. 8. 1, 34.

C. ii.

the

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the onely object of our faith. Also these two, Christ crucified, and our faith, alwayes must goe together. For, as the sunne shining in the firmament, auaileth him not, that hath none eyes to see the same, neyther him that wincketh with his eyes & will not see, but only him that doth behold the light thereof: So doeth the death of Christe profit him nothing, which lacketh true faith to lay holde vpon the same, but onely such as by a liuely & fruitfull faith, applie the same vnto them selues.

Galat 2.20
Ioh. 3. &
6. 101.

Besides that Noe his faith was specially directed to the promise of γ couenant, yet was he made more watchful a great Deale, and kept in obedience, by the terrours of the flood, and so with feare and trembling wrought his saluation, not γ he wauered in the faith, but that he feared in transgressing to be punished with the wicked. For this effect

Phil. 2. 12.

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fect the plagues powored vpon the
wicked, bring forth in the liues and
conuerſation of þ godly, that theſe
are made more circūſpect by much
to ſtande in feare, leaſt they ſhould
fall. When Moſes counſelled the Deut. 29. 3
Iſraelites to the obſeruance of the & 18. 13.
law, hee warned them to feare, by
the plagues powored vpon þ Egyp-
tians, and vpon the Canaanites,
thereby to keepe them in obediēce.
When Ieremie threatned captiui-
tie vnto the land of Iuda, hee bleſed
the captiuitie of the ten tribes then
being in Aſſyria, to make them tre- Iere. 3. 8.
ble & afrayed. When the Apoſtle
vnderſtood the hauſtines of the Ro- Ro. 11. 18.
maines, he bleſed the puniſhment of
the Jewes, in whole place they
were graſſed, to bridle them and
keepe them in obediēce. When the
Corinthians waied proude of the
graces of God, the Apoſtle layed
forth the plagues of God agaynſt
the

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Luk. 11. 26

Mala. 1. 6.

Isa. 1. 6.

the Jewes in the wildernes, that
who so stood, might take heede hee
did not fal. And this is y^e cause why
the holy Ghost calleth vs to feare,
that we should not by our dissolute
life shake of and lose our faith, and
make the last end worse the be-
ginning. The sonne honoureth his
father, and a seruāt his master. If
thē God be a father to vs, we must
honour him, if he be a Lorde, we
must feare his stripes. ¶ that we
had the reuerent dread and feare
which Noe had, it would make vs
readie to know and doo the will of
God, it would bring forth an unfai-
ned loathing and hatred of sinne in
vs, it would budde forth the studie
of true godlines, it would set vs
forwarde to the loue of God & pro-
fyt of our bretiē. But though we
feel the scourge of God so sore, that
there is no whole part alreadie in
the body, yet are we not humbled
nor

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not afraid: though we be stricken, we Ierc. 5. 3.
do not sorrow: though we be con-
sumed, we refuse to receiue correc-
tion. For why? we haue made our
faces harder then a stone, and will
not returne though we be warned
of the future woes. In steade of
keeping the commandementes of
GOD, we obserue the precepts of Mar. 15. 9.
men, where with we worship God
in vaine. In steade of feare & true
obedience, we loose the bridle to the Plal. 14. 1,
effusion of al vyot. 2. 3. In steade of true
religion, nothing is to be found but
either meere Atheisme, or flat Dissi- Apo. 3. 16.
mulation. In steade of holines of
life, we deck our selues with pride,
and in steade of iudgement & righ-
teousnes, we bring forth oppression
and crying of the poore, and bloud Ils. 1. 7.
toucheth bloud. Hof. 4. 1. Where is now the
reuerence and feare, wherein wee
liue, or howe are we restrained fro
offending, by the remembrance of

L iiii. the

Wingborne pharise A godly Sermon

Cedring the sea of evils to come: No, no (be-
in his story loued) we feare men more the god.
And if in some things we submitte
our obedience, to the hearing of the
scriptures, and ordinarie admini-
stratiō of the Sacraments in Ec-
clesiasticall assemblies, yet is such
duetie in many of vs but constray-
ned, and not of a good and zealous
heart, Delighting in the Gospell.
But if we do neglect, we feare the
magistrates sword. Noe, let vs not
play to long with our fleeing sha-
doe we, but sanctifie the Lorde, that
he may be our feare, and betime be-
ginne with Noe to feare & worsh:
for if the wrath of God be kindled
but a litle, blessed are all they that
put their trust in him. And thus we
see, that our faith is specially direc-
ted at the promises of God, and yet
must we not be careles and boyde
of feare, and so do what we list, but
alwayes we must stand in awe, &
be

IIa. 8. 13.

Psal. 2. 12.

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be afrayde to offende, lest with the wicked we haue reward.

He prepared the Arke. **N**oh^e Noe was in sundrie wise thus mooued, he addrested himself without delay to the making of the Arke, thereby to witnes his obedience of sayth. For euen as water floweth frō the fountaine, so doth this his obediēce spring from faith, whereby he had apprehended the promise of saluation. His obedience appeareth the more, for that the making of this work was tedious, and often hindered with ^h furiousnes of the wicked: which vnneth hee could patiently haue abiden, if that hee had not safely rested in the promise of ^h couenant. But faith the mistres of obediēce, brought forth such fruits as might expresse his willing mind, to obey the Lords commandemēt. This is that excellēt brāche of our religion, that our faith be not fruitles,

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leg, as our aduersaries make re-
 port, but like a good tree it must
 bring forth the fruites of integritie
 and righteousness of life. For euen
 as fyre burneth & cannot be with-
 out heate, no more then the sunne
 without his light: euen so is it
 impossible for a true faith, to be w-
 out good workes. which although
 they do not iustifie vs before God,
 yet are they to bee done, that our
 obedience of faith may thereby be
 discerned, which may bee seene,
 whilst wee walke in the lawe of
 God.

When Moses was ready to take
 his leaue of the Israelites, howe
 earnestly he required of them obe-
 dience to the law of god, it is most
 manifest throughout the whole
 booke of Deutero. When Samu-
 el had appointed y^e Jewes a king,
 how sweetely doth hee mone them
 to the obedience of the law: wh^o
 David

Mat. 7. 16.
 17. & 12. 33

1sm. 2. 14.
 Ro. 12. 1, 2.
 Ephc. 2. 10

Mat. 5. 16.
 Rom. 1. 5.

Deut. 4. 6.
 & 18. 10. 10.

1. Sam. 11.
 14.

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David would publish and sing the
praises of God, how vehemently
doth he counsel the Jewes to heare
the voyce of God, and not to har-
den their hearts, as in the deserte:
when the Prophets would haue
the people to turne to the Lorde, &
his wrath might bee turned from
them, their chief perswasion resteth
herin, that they would testify their
faith, not by the multitude of sacri-
fices, but by obeying the worde of
God. This obedience our Savi-
our Christ requireth of his disci-
ples, if they loue him, to keepe his
comandements: & this is the same
which y^e Apostle Paul calleth the
obedience of faith: to the end af-
ter we bee iustified, wee might ex-
presse the same by our obedience to
the law of God, and therefore in al
his epistles, after the treatise of iu-
stification, he comandeth the fruits
of newnes of life. whereby (dearly
beloued)

Psal. 95. 7.
8. & 119.
toto.

Ier. 7. 22. 23.
Hol. 6. 6.
Micah. 6. 8.

Ioh. 14. 15.

Rom. 1. 5.

Rom. 6.
toto. & 8,
1. & 12. 11
Gal. 3. 1.
Ephes. 4. 1.
&c.

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beloued) wee are to learne, how
fruitfull our obedience ought to be
in good workes, for so much as our
faith is made manifest therby, god
is glorified, and our brethren profi-
ted, hee hath made vs a peculiar
people vnto him self, that we shuld
be folowers of good workes, wee
must therefore liue holily, soberly, &
righteously in this preset world. he
hath redeemed vs frō the hands of
our enemies, that we should serue
him in holines & righteousness for
euer. He hath giuen vs heauenlye
graces many, and endued vs with
his holpe spirit, therefore must the
bodie dye to sinne, & the spirite liue
for righteousness sake. He is holpe
who hath called vs, therefore must
we be holy in al our conuersation.
Let vs therefore (Deare brethren)
shew forth our obedience in new-
nes of life, and make strong our e-
lection and calling by our good
workes,

Iam. 2. 14.

1. Pet. 1. 12

Rom. 13. 8.

Thos 2. 14

& 3. 14.

Luk. 1. 71,

74.

1. Pet. 4. 10

Eph. 1. 13.

& 4. 24, 30.

Rom. 8. 10.

1. Pet. 1. 15

Rom. 6. tot

1. Pet. 1. 10

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workes, and our labour shal not be
in vaine in the Lord. 1. Cor. 15.
58.

Wee make great boastes and
crakes, that wee be Christians, let
the same be proued true or false by
our liues: for not euery one, that
sayth, Lord, Lorde, shall enter into
the kingdom of heauen, but he that
doth the will of God: neither is e-
uery one brother or sister to Christ,
but onely those which heare and
keepe his word. & this is the fruite
of our obedience and righteousnes
to wardes God. Mat 7. 21.
& 12. 50.

If we couet to be blessed and
haue good successe, we must needs
beginne at this obedience of our
faith. If we will haue the Lord to
be our God, and wee our selues to
be his people, then must we hum-
ble our selues to obey his word. yf
we wil be counted the friendes of
Christ, then must we do whatsoe-
uer he hath commaded vs. If we
will Iosua. 1. 8.
1. king. 2. 3
Leuit. 16. 3
13.
Iere. 7. 23.
Ioh. 15. 14.

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1. Pet. 1. 22 will bee purified by faith in heart,
Acts 15. 9. we must begin to obey the trueth.
Eph. 6. 17. If we wil be safely armed against
spiritual wickednes, we must hold
fast the word of God. finally if we
Rom. 1. 16. couet to be saued, we may not bee
ashamed of the Gospell, but in all
Iam. 1. 22. meeknes receiue y^e same, for it is a-
ble to saue our soules. n^oe say with
Deut. 5. 27 the Israelites to Moses, that wee
will obserue the law. But, oh, that
there were such an heart in vs, to
feare the Lorde, and to keepe his
commandementes alway, that it
might go well with vs, and with
our children for euer. n^o herefore as
1 Sam. 15. 22. obediēce is better then sacrifice, so
Deut. 4. 6. let this be our wisdom, with Mo-
se to declare and shew forth our faith
by our obedience vnto the word of
God.

Besides al this, the obedience of
righteous Mo-
se, more plainly did
appeare in that he did not folowe
his

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his otone purpose and deuise, but
the appointment of God in this Gen. 6. 15,
16.
making of the arke. for he made it
in length, in breadth, and height, &
in all other partes accordinglye as
he was commanded. This is the
wisedome of God, who will not
haue his Church builded accordig
to mannes deuise, but by the direc-
tion of his worde. when Moses Exo. 25. 40
Act. 7. 44.
Ebr. 8. 5.
was commanded to build the ta-
bernacle, he was straightly char-
ged to do it according to þ paterne
shewed vnto him in the mounte.
when the Israclites were instruc- Deut. 12.
29, 30, 31,
32.
ted how to serue God, when they
came into the land of promise, they
were forbidden to serue him after
the maner of the Canaanites, and
onely to worship him according to
his lawe, without either turning
to the right hand or to the left.
when the Jewes returned out of Ezra. 3. 13,
13.
captiuitie, and repaired the ruines
of

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of the temple at Jerusalem, they
reedified it according to the former
building made by Salomō. w^he
our sauour Christ builded the spi-
rituall arke & temple of his church,
he layed no other foundation but
him selfe, who was the rock, a-
gainst the which the gates of hel
should not preuaile. For finishing
wherof, in the gathering together
of the sauntes, he charged the Apo-
stles straitly, but to speake, what
he had taught them. This ought
to be our speciall care in building
and reformation of religion, not to
do what we thinke good, but as
the Israelites before they tooke a-
ny thing in hand, asked counsell of
God: so must we in all our wayes
be ruled by his word, which is the
way for vs to walke in: which the
holy ghost hath written, that wee
might beleue, & in beleeuing might
haue life. w^herefore whosoener
bringeth

Ier. 3. 17.

eph. 2. 10.

mat. 16. 18.

Mt. 28. 20

rom. 15. 18

Exo. 28. 30

nl. 27. 21

judg. 1. 1.

Isa. 30. 21.

Ioh. 10. 31.

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bringeth any other Gospel, though
it were an angell from heauen, let Gal. 1. 8.
him be accursed, neither let vs re-
ceiue him into our houses, neither 2. Ioh. 10.
bid him, God speed. Now then, if
this be the wisdom of God, which
Moses folowed, when he would not
build, but as he was appointed,
which Moses, the Jewes, our sa-
uiour Christ and the apostles haue
obserued, what kinde of building
may that be, which standeth onely
vpon mens deuises & vaine imagi-
nations, such as is the whole reli-
gion of Antichrist: Suretye, it is
like y^e religion of the false prophets
which sewed pillowes vnder the
elbowes of the Jewes, in flatter-
ing them in their sinnes, whilst they
dabbed & walled their building
with vntempered mortar. Ezek. 13.
10, 15.
Or it is
like the house builded vpon the sand, Mat. 7. 26.
which because of the weake foun-
dation can not well endure. Or it is

Di.

like

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1. Cor. 3.
12, 13.

like the straw and stubble, which is laid vpon the good fundation, which at the fierie triall of the Spirit of God consumeth, and comes to nought: & like as a paper arke or ship of leaues had bene a vaine deuise against the water to saue Noe and his familie: so is the whole religio of Antichrist in vaine to saue our soules. what a foolish paradise delight they in, which make their arke or ship, of the rotten boardes

Mat. 15. 8,
9.

Apoc. 13.
17.

Iſai. 55. 2.

Iſai. 64. 6.
luk. 17. 10.

of mannes traditions, which can neuer hold together: howe loathsome an ensigne hath that vessell, which carpeth the marke and Image of the beast? Howe lightlie, howe perilously, & howe vainely is he fraughted, that makes the chaff of bulles and pardons, his surest traffique? what loose anchre hold hath he, throw ye, that rests & rides vpon his owne merits and sinfull workes? Howe vncertaine is his course,

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course, who directeth his race to
saile to heauen by the mediation ^{loh. 14. 6.}
of saintes? what a cowardly ma- ^{col. 2. 18.}
ryner is he, that alwayes is afraid
at the paper rockes and painted
fyers of purgatorie? what vaine
ordnance is holy bread, and holpe ^{1. The. 2. 10}
water, to fight against the powers ^{1. tim. 4. 1.}
of hell? what foode or nourishmēt ^{2. tim. 4. 3.}
can his beades, his palmes, his cā- ^{3. pet. 2. 1, 3}
dles, his oyle, his ashes, and o- ^{apoc. 18. 3,}
ther reliques, minister vnto him? ^{4.}
what an vncertaine trumpet is ^{1. Cor. 14.}
sounded, where the vanitie of or-
ganes is good seruice? finally, how
cā he euer saile in safety, who hath
none sitting at the steare, but on-
ly Antichrist, whose purpose is to
ouerthrowe the ship? In such a
naughtie arke and ship they saile,
that row on forward without let,
in their owne inuentions and rot-
ten ship of papisme and Idolatrie.
but the arke & ship of God, is made

Di ii.

of

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Ephe. 4. 12

ioh. 10. 27.

& 17. 3.

Col. 1. 14.

Ephe. 4. 3.

Apoc. 7. 3.

14.

Mat. 11. 28

Ebr. 4. 14,

16.

Mat. 16. 18

Ephe. 6. 11

1. thes. 5. 8.

Apoc. 18. 4

of the pyne trees of his word, pitched within & without, with the assured grace of Christ, marked with the spirit of God and faith, fraughted with þ weighty merits of Christs passion, casting sure anchor in his promises directed by his mediation to the father, embolde-
ned with his blood against þ rocks and gates of death, oesefed with þ ordinance of Christian armour against the force of Sathan, and nourished with the woozde and foode of life. Let vs no more then sayle with them, nor yet retaine any of theit abominations. But let vs addresse and prepare our selues with Roe to bee warned, let vs with readinesse of fayth obey, and let our good life expresse the same, in furthering the buyld-
ding of the Church in our seue-
rall callings, in all thinges being gouerned by the woozde of God,
and

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and then with Noe we be wel admonished. And thus much of the former part, whence it came that Noe was moued to make the Arke. The Lorde giue you vnderstanding in all things, and he that hath eares to heare, let him heare. 2, Tim. 2.7.

Hee prepared the Arke to the sauing of his housholde. The Lorde (welbeloued) hath diuers means to saue his people from destruction: and therefore the Arke is said first to haue had this effect, that Noe his family might bee saued thereby. For like as in the burning of Sodome, the litle towne Zoar was a refuge for the safetie of Lot, and his two daughters, & Chaldea for Gods people, in the destruction of Iewrie, and Aegypt for Ioseph, Marie & the childe Iesus, against the furious assaultes of Herode: eue so the Arke was now

Gen. 19.30

Mat. 2. 13.

2000

Diii. the

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the means which God would be
for Noe his refuge, to save him &
his frō drowning. This is the lo-
ving care which God hath ouer
his people, in defending them vn-
der the shadow of his wings, frō
falling with the wicked. Let vs
then cast our care vpon him; for
he is carefull for vs: and then in
the perishing of the wicked, we
shall be safe within the Arke.

Psal. 34. 15
& 95. 1. &c

1. Pet. 5. 7.

Anyther must we thinke that
the Arke was able to haue pre-
serued Noe and his family from
drowning: No no, it was the
grace of God, who had receined
him into fauour, which grace
hee did assure him of, by preserv-
ing him aliuie within the Arke.
Which thing the Apostle Peter
doth declare, where he compa-
reth Baptisme and the Arke to-
gether, for like as in Baptisme,
not the putting away of the fil-
thines

Gen. 6. 8.

1. Pet. 3. 21

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things of the flesh saueth vs, but a
good conscience, that maketh re-
quest to God, by the resurrection
of Iesus Christ: euen so, not the
outward making of the Arke, but
fayth, beleeuing the promise of
God vnto saluatiō, iustified & pre-
serued Noe, whereof y^e Arke was
a holy signe or sacrament, for the
confirmation thereof: wherby we
must obserue, not to giue that vn-
to the Sacramentes, which is
proper to the grace signified ther-
by. For Sacraments, neyther of
them selues, nor in them selues,
include the grace of God: for that
belongeth to the Creator, and not
vnto the creature. But they be as
instruments, scales, pledges and
confirmations of Gods promi-
ses, whereby he doth make more
strong his graces in our hearts,
the fruits whereof we do receiue
by a lively fayth. For the saluati-
on

1. Sa. 4. 102.
Ioh. 1. 33.
1. Cor. 10. 5

Gen. 17. 10
exo. 13. 11.
mat. 26. 26.
& 28. 19.

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Tit. 3. 5.

Ephes. 1. 9.

Gen. 15. 6.

Rom. 4. 3, 4

Gen. 25. 23

Rom 9. 11,

12.

Act. 10. 44,

47.

Eph. 1. 4, 5

on of Gods chosen resteth not in
sacramentall signes, but in the
and good pleasure of God.
Abraham, to Whom the promise
was made, was iustified in belie-
uing the woorde of grace, long
time before he receiued the signe
or Sacrament of Circumcision,
which after ward was added for
the confirmation of the promise.
Jacob was chosen, when he was
yet vnborne, & neuer had hearde
of any Sacramēt. Cornelius and
his cōpanie, believing the words
of Peter, were endued with the
holy ghost, before they were bap-
tized. Whereby wee learne that
our saluatiō resteth not in y out-
ward Elementes, but in the pro-
mise of Gods free mercie & grace
in Christ, who before the funda-
tions of the worlde were layed,
chose vs by him to bee adopted
vnto saluation, which grace hee
sealeth

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scaleth in our hearts by the Sacramentes, for our more behoofe, the vertue whereof we do receiue by faith.

Neither herein must wee (beloued) abbridge or extenuate the dignitie of the Sacraments, and thinke they be but onely signes of grace, (as the papists falsely slander vs) But as we saye not with the Jewes, nor with the papists, that the Sacramentes doe giue grace, and so with them commit Idolatrie: so doe wee not saye that they are onely bare signes vnto the godlies faith, but rightly hold the meane betweene them both, & belieue assuredly, with the sacramentall signe, that grace is present vndoubtedly to the faith of him, that doth receiue the same aright. And thus yee see, that not the Arke, but the grace of God preserved Noe and his familie;

for

1.51.4.
Conc. trident. scilicet. 6.
cap. 8.

Tit. 3. 5.
Mat. 26. 26.

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for whose saluation and deliuerance, the Arke was made an instrument and meanes.

It is not without good consideration, that the Arke was for the safetie of Noe his housholde: for it doth expresse the right gouernement of his well disposed family, wherein the feare of God did flourish and continue. For like as when the head is wel & sound, and also the stomacke pure from hurtfull humours, the bodie is commonly well affected: euen so where the head or chief of any family is sounde in fayth and feareth God, it commonly goeth wel with all the housholde. For this cause Moses gaue commaundement vnto the Iewes, that the lawd might be kept in their families; that they might prosper in all that they went about. When Obed-edom had receiued þe Arke of

Deut. 6. 5, 6
7. & 31. 12.

2 Sam. 6.
11.

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of God into his house, which signified true religion, the Lord blessed him and all his household.

When the Widow of Zarephath in the Dayes of Eliah, and the o-
ther Widowes of Israel in the
Dayes of Eliah, had receiued the
Prophets of God into their hou-
ses, how mightily and merciful-
ly the Lord provided for them,
who is ignorant: when our Sa-
uour Christ had restored the ru-
lers sonne to his health, the ruler
beleueed and all his family. Af-
ter Zachary had receiued Christ
into his house, and was conuer-
ted, saluation came to the same
household: To be short, when Cor-
nelius the Centurion embraced
the Gospel, his family also beleue-
ed and was baptized, and the
holy Ghost fell vpon them all
which heard the preaching. How
well that house was ordered,
where

1. King. 17.
10. &c.

1 King. 4. 1
&c.

Ioh. 4. 53.

Luk. 19. 9.

Act. 10. 44.

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2.Tim.1.5.
& 3.15.

Ephes.6.1.
&c.

Ierc.7.18.

where Timothie was brought vp,
his knowledg in the scriptures
from a childe can witnes. This
is the care of religion, which
ought to bee kept in our houses,
and this is the good conuersati-
on which the Lord looketh for at
the handes of the householders of
al degrees, especially if they looke
for the blessing of God to fall vpon
them, & to be saued with Noe
in the Arke of Christs Church.
But looke rounde about vs, and
what shall we finde in our fami-
lies? Is it not verifed of vs,
which the Prophet Ieremie spake
so long agoe vpon the Iewes:
The children gather sticke, the
fathers make the fire, & the wo-
men bake cakes for the queene of
heauen. So fowly are our fami-
lies for the most part corrupted,
with ignorance and superstition.
In stead of y^e knowledg of God,
and

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and true religiō, there is nothing
to be found, but Atheisme & grosse
idolatrie. In steade of the reue-
rence and feare of Gods maiestie,
blaspheming of his name, and e- Hof. 43.
uerpe other wooorde most horribly
powdered with an oth. In stead
of honest and sober liuing, cham- Ro. 13. 13.
bering and wantonnes, banque-
ting and minstrillie, eating and Iſa. 22. 13.
drinking like Epicures, for to
morowe wee shall dye, thus fee-
ding our selues as an Ore vnto
the slaughter. In steade of godly
meditations, abominable ga-
ming, as carding, dycing, & con-
suming of the giftes of God, not Luk. 16. 1.
lent to vs for such a purpose. In
steade of reading and hearing of
the word of God, to comfort and Col. 3. 16.
exhort one another, the reading
and good liking of prophane fa-
bles and fruitlesse bookes, more
meete for Hearcers Shoppes, to
wrappe

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their spices in, then for a wel disposed family to be taught & nurtured by. O where shall we finde a good Roe, to order his household aright in feare and true obedience, and to forewarne them of the flood of euill to come? If to gouerne a family aright, were to purchase land, or for a man to enriche him selfe, or leaue a welthie sonne, fewe were behinde with this endenour. But O baine mā, hast thou more desire to leaue thy sonne a fayre buylding, and ful of lands, then for to instruct him in the way of godlinesse, and leaue him a vertuous conscience? Hast thou rather a desire to hooorde bp treasure for him, with rust and mothe to be consumed, then for to teach him the knowledge of God, which will not canker but last for aye? If eyther thou or thine will prosper well, you must beginne

Mat. 6. 19.

Deut. 6. 7.
& 10. 2.

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giue in true religion to serue
the Lorde, and then you shall bee
blessed. Wilt thou the know how
to order thy family? Nourishe
none, keepe none, I saye, make
much of none, but such as feare
the Lord. The godly king Dauid
describing the gouernement of
his wel disposed family, speaketh
in this wise: I will (saith he) walke
in the vprightnesse of my heart, in
the midst of my house. I will set no
wicked thing before mine eies: I hate
the worke of them that fall away, it
shall not cleaue vnto mee. A fro-
warde heart shall depart from me;
I will knowe none euill. Him, that
priuily slandereth his neighbour, wil
I destroy. Him, that hath a proude
looke and high heart, I cannot suffer.
Mine eies shalbe vnto the faythful of
the lande, that they may dwell with
me: he that walketh in a perfit way,
he shall serue me. There shall no de-
ceitful

Psal. 15. 4.

Psal. 101.
100.

A godly Sermon

ceitful person dwel within my house.
He that telleth lyes, shal not remaine
in my sight. &c. **W**herein we may
plainly see, the right paterne of a
well disposed familie. **W**e read in
the Ecclesiasticall stories of the
primitiue church, that when Co-
stantius the Emperour would
take a tryal of his houshold ser-
uants, he commaunded them to
shew forth of what religion they
were. And when the time was
appoynted vnto them, either to
sacrifice vnto the Idols, and so to
remaine his seruantes, or other-
wise to confesse Christ, & so to de-
part away, (for thus he thought
to trie them) when euery one had
shewed what he was, all such as
were Idolaters, & denied Christ,
he banished from his Court, sup-
posing them neuer to be faithfull
towards him, who were unfaith-
full towards God: and contrary
to

Euseb. de
vita Const.
lib. 1. ca. 11.

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to their expectatiō, he made much
of them that feared the Lord, and
did cōfesse his name. An apt way
for our behoofe, to banish sinne &
superstition from our families,
that when the ende shal come, we
may be saued with Noe and his
familie in the Arke.

And where as the holy Ghost
sayeth, that the arke was for the
sauegard of Noe and his familie,
it is to admonish vs also, y^e there
is no saluatiō without the church
of Christ, prefigured by the arke.
For as the branche can not beare
fruite, except it doo abide within
the vine, for else it dieth and wi-
thereth: and as the hande cut fro
the body, can not liue, but wasteth
and consumeth for lack of life: no
more can we, except we do abyde
in Christ: he is the vine, we are
the brāches. This made the pro-
phete Dauid call vpon the Lord,

Ioh. 15. 4.

E. i.

to

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Psal. 106. 4.

Isai. 37. 32.

ioel. 2. 32.

Ezec. 13. 9.

to remember him with the fauor
of his people, & to visite him with
his saluation. When the prophets
described the restauration of the
Church in the later dayes, they
did not teache that euery man
should be saued by what religion
so euer he retained, but onely pro-
mised saluation to such as fled to
mount Sion, and to Ierusalem;
therby vnderstanding the church
of Christ. When Ezechiel denoti-
ced the wrath of God against the
false prophets, he tolde them that
they should not be in the assembly
of the Lords people, neither shuld
be written in the writing of the
house of Israel, neither shuld en-
ter into the lande of Israel, ney-
ther shoulde knowe that he was
the Lord God. Here then (welbe-
loued) it standeth vs vpon, to trie
whether we be within the arke of
the church of Christ or not, for els
we

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we perish. For as the light of the
sunne auayleth not him that ly-
cth in a darke and close dungeon,
where is alwayes night and ne-
uer day: euen so the graces of god
do nothing helpe those that lie in
darkenes, and shadow of death,
vntill they haue accesse into the
Church of the faythfull. For so
lōg as we be without the church
and number of the faythfull, we
are aliants, strangers, pilgrims, Eph. 3. 19.
and men without God in this
worlde: yea, wee bee enemies to Rom. 5. 10.
God, vntill we be reconciled to the
father by Christ. We are without 1. Pet. 3. 10.
mercy, and polluted in our blood, Eze. 16. 6.
vntill by him we obtaine grace, &
be washed from our sinnes. We Apoc. 1. 5.
are dead in trespasses and sinnes, Ephe. 2. 1,
till we be raised bp with the righ- 2. &c.
teousnes of Christ. We be drunkē Apo. 14. 8.
with the poisoned dregges of su- & 17. 2. &
perstition, vntill we haue the soue- 13. 3.

E. ii.

raigne

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Ioh. 15. 1.
&c.

Ioh. 10. 27.

Mat. 26. 26.
& 28. 19.

Rom. 3. 25.
Eph. 2. 8.
Gal. 4. 6.
1. Pet. 4. 10

raigne triacle of Gods promises
in the worde of the truth, for our
preseruatiō. Now the ought we,
think you, to make haste into this
arke: your owne consciences here=
in shal be my iudges. Surely, we
can not be partakers of the hea=
uenly graces, except we be with=
in the church of Christ: for onely
vpon the same, they are bestowed.
Where can our soules be fed with
the worde of God, but among the
faythfull, who are the sheepe of
Christ, & heare his voice? Where
shall we shew our thankfulness,
and confirme our faith with the
sacraments, but in that Church,
where thei be sincerely ministred?
Where can we haue forgiveness
of our sinnes, the grace of God, &
holy ghost, the righteousness of
Christ, and other his benefits, vn=
lesse we be within the Church, for
whom he wrought the same? If
there=

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therefore we hope for happines, &
looke assuredly for saluation, the
must we keepe within the arke, &
then we shall be safe and sounde.
And þ we be not deceyued with
the title of the Church, which the
aduersaries alway haue in their
mouthes, þ Lord hath left vs his
true and sincere worde, the right
administratiõ of his sacraments,
and ecclesiasticall discipline, to be
the perfect marks of this his spi-
rituall arke, whereto whilest we
do cleaue & stick, we cannot be de-
ceyued, or perish with the wicked.

Iere. 7. 4. &
18. 18. mar.
3. 9.

Ioh. 10. 27.
Acts. 2. 42.
ephe. 5. 25,
26. 27.

What then (sayth the papist)
shall we thinke of all those, which
liued in the time of ignozãce, and
were without the Church, which
now we haue, which was so late-
ly found: shall we iudge them to
be damned: which thing we must
needes do, except wee make the
Church of Rome, the arke and

E.iii.

Church

A godly Sermon

Church of Christ. Concerning the Church of Rome, this is to be obserued: that this Church of Rome which nowe is, is not the same, but only in place, with that which was in y^e primitive time. For then they followed the doctrine of the Apostles, nowe they haue reuolted from the same, and Antichrist sitteth in the Temple of God. And though the auncient fathers speake much in the commendation of y^e Church of Rome, yet speake they only of the church before that superstition crept into the same.

2. Thes. 2. 4
apoc. 13.
11. &c.

And now before I answer to this question, I must propounde the like to them. Before the time of Boniface the third, then Pope of Rome, when superstition and corruptio crept into the Church, and the light of the trueth began to be darkned, were all damned, which

Bonifacius
3^{us} p^{ap}
Sacer^{dot} h^{er}et^{ic}
inuentor

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which neuer before or after peeld
ded to the sea & religion of Rome?
were all vndone which neuer be-
leeued transubstantiation, con-
cluded by Innocētius the third?
or those which neuer worshipped
their breaden god, which thing
Honorius did decree? What need
I speake of other vanities? were
all the Prophetes and holy men
of God, was Christ and his Apo-
stles, and the auncient fathers of
the primitiue Church, beside the
way, and out of the arke, which
had the spirite of God, to lead the
into all truth, who taught the sa-
cred verities, and all things ne-
cessarie to saluation, and yet did
neuer retaine such vanities, as
these men holde? And if they did
fozetell any thing thereof, it was
but to bid the Church beware of
such vngodlinesse.

Inno. 3. l. 1.
3. l. 1. 2. l. 1.
Honorius

Honorius

Isai. 59. 21.
John 16. 13

Marth. 24.
2. thes. 2. 4.
1. tim 4. 1.
2. pet. 2. 1, 2

And as for the arke or Church
E.iiii. Whercin

A godly Sermon

Wherein we bee, it was before
theirs was euer deuised, not new
ly and of late peeres, as many
iudge, begunne, but renued and
reformed of late, according to the
worde of God, and is in substance
and doctrine, all one with the
Church of God, from the begin-
ning, directed by his spirit, and
by the scepter of his worde. And
albeit it was long hid through
the tyrannie of the deuill, who
draue the woman into the wil-
dernes, yet ceased there not infi-
nite numbers, to withstande and
gainsay the pollutions of Idola-
trie, whom God preserved by his
grace, though they could not bee
seene by the eyes of men. For like
as faith is chiefly knowen to God,
and cannot be discerned by out-
warde senses, otherwise then by
the declarations thereof: so the
Lorde knowe onely who were
his,

Gen. 3. 15.

& 22. 18.

deut. 18. 18

ioh. 8. 16.

hebr. 13. 8.

Apoc. 13. 8

3. Tim. 2.

19.

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his, whose sayth was knowne by
their resistance to the beast. When
John foretold the corruptions of
the later times, and of the man of
sinne, he shewed that there was of
all tribes many sealed with the
spirit of God, and marked with
the blood of the Lambe, receyued
by sayth, who perished not in the
lake of Antichristes pollutions.
He tolde that the two witnesses
of Christ (whereby he meant the
smal number of the true Church)
should be murthered by the beast:
who should make warre with the
saints of God, and torment them
to death, who should be drunken
with the blood of saints and holy
martyrs, which could neuer haue
becne, if there had bene none, to
haue gainesaid his wicked ways.
I neede not speake of the churches
of Grecia, who still with-
stood y^e popish vanities: yea there
neuer

not
Apoc. 7.4.

Apoc. 11.3

Apoc. 13.7

Apoc. 17.6

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neuer ceased some, to withstande
hir erronious religion. Neither
must we thinke that all was lost,
that liued the. For why? the Lord
hath wayes & meanes vnknownen
to man, to saue his people, as hee
saued the thiefe, euen in the last
houre, vpon the crosse. And as he
hath chosen in his secret purpose,
vnknowne to man, who shall bee
saued: so will he not lose one of
them, but call them in due time.

As for this argument, which
they vse herein, it hath bene a stū-
bling blocke to the wicked of all
ages. The Jewes were moued
with nothing so much, to gainsay
the doctrine of the Prophets, cal-
ling them from their Idolatrie,
but that their fathers had liued,
as they did at that present: and
yet they ought not to haue folow-
ed their fathers further, then
their fathers folowed the worde
of

Luk. 23. 42

Ephes. 1. 4.

Ioh. 6. 37.
& 10. 28.

Psal. 78. 7,
8. ierc. 9.
14. ezech. 10
18.

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of trueth. The woman of **Sa-**^{John. 4. 22.}
maria reasoned thus against our ^{22.}
Sauour Christ: Our fathers
(saith she) worshipped in this
mountaine: but hee made hir an
answer, that they worshipped
they knewe not what, for salua-
tion came of the Jewes.

But it is not y part of a good cō-
science, whē y trueth is opened, to
leape from the same, into the seat of
iudgement, and define who were
saued, who were not: but rather
referring al to the mercy and good
pleasure of God, both concerning
our forefathers & all others, to la-
bour our wittes to do his will. For
now this thing is condemnation, ^{Ioh. 3. 19.}
that light is come into the world, &
men loue darknes more then light.
And to saue the trueth, if some of
our elders in the times of ignorāce,
had had the trueth as wee haue
nowe reueyled, they would long
since

A godly Sermon

Mat. 11. 21. since haue repented in sackcloth & ashes. But it is greatly to bee feared, which our sauour Christ doth threaten to come to passe against the Iewes, to be layde against vs.

Mat. 12. 41. For as the men of Ninie repēted at the preaching of Jonas, and not y^e Iewes at y^e preaching of Christ, who was greater thē Jonas: euen so the good and faithfull dealing which they had in times past in ciuill causes, doth reprocue our iniquities, and tell what they would haue bin if they had had the light. And therefore a good father saith full well: Men had better cōsciences then, and lesse knowledge: now haue they mo:e knowledge & worse consciences.

Beza epif.
1.

But if these men will bragge of auncientie, thē must they looke vnto the olde wayes of the Prophets and Apostles, & to Christ y^e trueth it selfe, in whom are all the treasures of

Iere. 6. 16.

Col. 3. 3.

preached in the North.

of wisdom and vnderstanding:
for Antiquitie without veritie, is
nothing worth. If they would
boast of vnitie, the same must be re-
posed in true doctrine, and the ho-
ly ghost, & not in ydle ceremonies.
If they will glory of succession, the
same will helpe the nothing, except
they follo w the ancient fathers, in
sinceritie of doctrine and godly cō-
uersation: for they be not the true
successours of holy men, which al-
wayes sit in their chayres, but they
which folow their faith and godly
workes. And if they make theyr
vaunt of multitude, the most parte
are not alwayes best inclined. For
why? narrowe is the way, that lea-
deth vnto lyfe, and fewe there be
that fynde it, but wyde is the way
that leadeth to perdition. And though
many be called, yet fewe be chosen.
Only Aoe his familie which were
but eight in all, were saued alyue,
when

Antiquitie

*Unitie in
vera doctrine*

Ephes. 4. 3.

phil. 2. 2.

Succession

Ephes. 5. 1.

phil. 3. 17.

Dist. 4^o.

Mat. 7. 13,

14.

Mat. 23. 14

Gen. 7.

A godly Sermon

Ierc. 7. 4.
11.

Mat. 11. 33
mar. 12. 1.

When all the worlde besides was
drowned. And though they bragge
much of the title of the church, the
church, yet haue they made thereof
a denne of theeuers, & broke downe
the vineyard of the Lorde, & erred
fro the way of trueth. Let vs ther-
fore repaire not vnto them, but vn-
to the Arke of Christ, & so wee shall
be sure and safe, from drowning &
destruction.

saue h. I. i.
howe h. i.
soul h. i.
tome aff. h.
his w. b. f. a.
i. p. m. b. t. e.

Furthermore, it is to be noted,
that notwithstanding Noe and his
familie were safe within the Arke,
and sure from drowning, yet were
they tossed to & fro, with the feare-
ful waues & scourging seas, & also
dismaid with the cloudy & mistie
ayre, not much unlike vnto y^e dis-
ciples of our Saviour Christ, &
fraid wth y^e seas at the dangerous
tempestes, tossing the ship where-
in they were. But as then our sa-
uiour Christ most comfortably
did

Mat. 8. 24.
mar. 4. 35.

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Did awake, and commaunde both
winds and seas to be still: so was
the merciful God careful for Noe
in these afflictions within the
Arke, and after many wearisome
dayes, did bring him safe to land.

Thus is the Church of God al-
wayes in the raging tempestes
and byllowes of this worlde af-
flicted with many tribulations,

Ioh. 16. 33.

act. 14. 22.

1. tim. 3. 12.

before she can arrive to the haven
of heavenly happines. Albeit A-

brahim had the Lord to bee his
buckler and exceeding great re-

Gen. 12. &

10.

warde, vnder whose defence hee
was safely garded, yet was hee
tryed by famine and other daun-
gers many, for the better exercise
of his faith. The Prophet David

Psal. 127. 1.

& 66. 12.

was well assured of the Lordes
fauour and mightie protection,
that hee needed not to feare, yet
was his faith and patience pro-
ued by many afflictions, both of
wicked

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Mat. 16. 31

1. Pet. 4. 13

Apoc. 11.

7. & 12. 11.

& 14. 12.

Psal. 3. 2.

Apoc. 17.

12, 13.

wicked Saul and others mo, and him selfe ordayned to go through fire and water, befoze he came to the place of sweet refreshing. Befoze our Sauour and captaine Christ, the head of the Church did with our fleshe ascende into heauen, hee passed through the grievous torments of the crosse. Befoze the saintes and holy men of God attained everlasting happinesse, their fayth & patience was tryed by the manifold persecutions of Antichrist and his members. And euen in these dayes, the beast and man of sinne, and sonne of perdition, together with many kings and nobles of the earth, doth breathe grienous threates and wicked counsell against the Church and spouse of Christ, and stirre vp strife all the day long, wherein we must learne (dearely beloued) to arme our selues with
fayth

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sayth and patience against such
persecutions. For although wee
be within the Arke, yet will the
waters of afflictions streame
and strue against vs. Though
our sayth bee buylded vpon the
rocke and sure foundation Christ
Jesus, yet will the boysterous
blastes and windes of wickednes
assault & shake vs, if it were possi-
ble to make vs fall. Wee must
needes be like fashioned to our ma-
ster and captaine Christ, to suffer
with him, that wee may raigne
with him, to dye with him, that
we may rise againe with him, to
be partakers of his sorowes, that
we may be fellowes at his ioyes.
Wee must needes be tryed as fine
golde from base mettall, as the
godly from the vngodly, and as
children from bastardes in the
fierie forname of afflictions. Wee
must needes haue the reliques of
fi, sinne

Mat. 7. 24.

Rom. 8. 19.

1. Tim. 2.

11. 12.

2. Cor. 1.

5. 7.

1. Pet. 1. 7.

& 4. 12, 13,

14.

Ebr. 12. 7.

&c.

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sinne punished in vs, and therefore
wee are tossed within the Arke &
1. Cor. 11. chastised of the Lorde, least with
32. the wicked worlde we should be
condemned. Hereby the Lord wil
also haue vs to bee stirred vp, to
seeke for succour from his thz one
Psal. 50. 15. of grace in calling vpon him in
the day of trouble. Our sayth, our
patience and other vertues moe,
1. Pet. 1. 7. must needs be explored & known.
Iam. 1. 3, 4. we must be inflamed with the de-
12. sire of the life immortall, where-
3. Cor. 5. with we shalbe crowned, after we
1, 2. haue endured tentation. Neither
must we in the middelt of these af-
flictions be discomfited or saynt-
hearted: for why? wee abide no-
thing, but it is according to the
will of God, neyther happeneth
1. Pet. 3. 17 anything vnto vs, but the same
Mar. 5. 11 hath happened to the godly of all
12. 1. pet. ages. And although for a time
3. 21. we cate the breade of teares, and
Drinke

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Drinke the waters of aduersitie;
yet afterwarde shall we be filled
with the heauenly Manna, & wa- Apoc. 2. 17
& 22. 17.
Psal. 30. 5.
ters of euerlasting life. Heauines
may well endure for a night, but
ioye commeth in the morning.
The Lorde hath promised to bee Mat. 28. 20
1. pet. 4. 14
& 1. pet. 2. 9
present with vs, by his grace, and
to comfort vs in distresse, and to
deliuer vs out of tribulatio. And
though wee bee tossed in the Arke
for a yere, perhappes for more, yet
shall wee rest at length vpon Ar- Gen. 8. 4, 5
menia, and the floodes bee dried
vp: and then the Lorde shall take
vengeance of them who here af- Apoc. 18.
20.
flict and molest vs. And in the
meane time, he shall turne their
heartes that they do vs no wrong,
as hee turned the heart of Esau Gen. 33. 4.
towards Jacob. Hee shall call
them backe from persecuting vs;
as hee called Saul from folow-
ing and pursuing after David, 1. Sa. 23. 27

f ii. yea

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Act. 2. 23.
& 4. 28.

Ephes. 6.
12.

2. Cor. 11.
26.

Isai. 35. 8.

apoc. 7. 17

Ebr. 10. 23.

yea hee shall put such a snaffle in
their mouthes, then they shall doe
no more then in his secrete proui-
dence he hath appoynted. Where-
fore, when we be impugned by sa-
than and the spirituall poweres of
wickednesse aboue our bodily
reache, when wee walke through
the middest of many false brethre,
and by these aduersaries of the
trueth be reproched, slandered, re-
uiled and persecuted, & also wea-
kened through our owne infir-
mities, let this bee our hope and
comfort, that wee bee within the
Arke, and once the ioyful day wil
come, when God shall wipe away
all sorowes from our eyes, and
crowne vs with glory and wor-
ship. And therefore, whilst we be
within the Arke, let vs not des-
paire for trouble and aduersitie,
for God is faythfull who hath
promised. And thus much of the
first

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first effect of the Arke.

The seconde effect it had, was touching the wicked, for scripture saith, Whereby he condemned the worlde. Whilist Noe and his family (dearly beloued) were long exercised in the making of the Arke, and thereby obeyed the commandment of God, they did condemn the stubbernes of the wicked which refused to do the same, and to be warned, and so tooke away all excuses from them, so that as the Arke was for the safetie of Noe, so was it likewise a condemnation for the wicked. This is (deare brethren) the nature of the admonitions and warnings of God, which for the most part haue a double effect, for to godly, which belceue the same, they are the saueur of life, to life, but to the wicked which refuse y^e same, they are the taste of death vnto

f iii.

De-

admonition
discreet
turne of effect
ch.

2. Cor. 2. 16

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- Exo. 14. Destruction. For as the redde sea
was a safe passage for the Israe-
lites coming out of Egypt, and
a drowning to the Egyptians:
Dan. 3. 21, 25. And as the fire of Babylon hurt
not the thre childre cast into the
Ouen, but yet burnt the mini-
sters which cast them in: And as
Dan. 6. 22, 24. the Lyons saued Daniel alive,
but quickly did deuoure his accu-
sers: euen so is the nature of the
word of God. Wherefore it is co-
pared to the fire, which melteth
waxe, and hardeneth clay, and to
Iere. 6. 17. the trumpe in battell, which en-
courageth some, & discourageth
other some. And as the rayn com-
Iai. 55. 10. ming down fro heauen returneth
not thither againe, but maketh
the earth fruitfull: euen so shall
the woorde of God accomplishe
uery where, whatsoeuer his will
is. And therefore as it is a con-
demnation to the wicked, so is it
the

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the power of God vnto saluatiō, Rom. 1. 16.
to all those which beleue y same.
Let vs therfore submit our selues
& all our cogitations to the same, 2. Cor. 10.
5.
least in refusing it, we be condem-
ned thereby, and all excuse taken
from vs.

But it fareth with this gene-
ration, whercof fewe embrace the
trueth and liue therafter, as it did
with the worlde in the dayes of
Noe. For as then they were diso-
bedient to Noe, and contemned
the preaching of righteousness: so
nowe many good Noes preache
the woorde sincerely, but alas, it
falleth into the heartes of many, Genes. 6.
1. pet. 3. 20
& 1. pet. 2. 5
but as good seed into euill ground, Mat. 13. 3,
4.
and therefore, eyther bringeth
forth litle, or els no fruite at al: the
contempt whereof was then, and
so is nowe, the cause of manye
plagues. What banished Adam
out of Paradise, & brought so ma-

Gen. 3..

F iii. ny

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Rom. 5. 19. ny woes vpon him & all his posteritie, but the contempt of Gods worde: what ouerthrew the Israelites in the wilderness, & plagued their posteritie in the lande of Canaan so often, but the contempt hercof: what lost Saul the fauour of God and the scepter of his kingdome, or what led Israel and Iuda into captiuitie, but the contempt of this: what hilde the Jewes fro the heauenly supper & graces of God: what depriued them of the dignitie of y childre & benefite of the kingdome, but the contempt of this: what should I speake of the manifolde plagues of God powred vpon this realme of England, & nations rounde about vs for the contempt of his worde: And then how happeneth it, that we still loath the same, as the Israelites did Hanna in the wilderness: or is it that we would be

Psal. 95. 9.
chr. 3. 12.
&c.
Iude. 5. &c.

1. Sa. 15.

2. Kin. 17.
14. iere. 9.
13, 13. luk.
14. 18. rom
11. 21. chr.
4. 1.

Nom. 11.
5, 6, 7.

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be in the spiritual Egypt of filthie papistrie againe, and so depriue our selues of the land of rest?

But as in Noe his time, all Gen. 6. 12.
fleshe, euen all degrees were soze
corrupted: so is it now, most la-
mentable to beholde, all fleshe is
gone astray, and iniquitie ripe on
euery side. Looke into the heads &
high estates of al sorts, who shuld
haue knowledg & bec lightes for
others: & euen these (as the Pro-
phet saith) haue broken the yoke Iere. 5. 5.
& burst the bonds asunder. Where
should be zeale and true religion:
Where shoulde be godlinesse and
innocencie of life, but chiefly in
these: but doe we not see many of
them, eyther professed papistes, or
manifest dissemblers? Where
should the ministerie be relieved
and bpholdē, but by these: and do
not diuers of them make spoyle &
hanocke of the Church goodes, to
cloath

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cloath and feede them selues, and
 starue the poore: Where shoulde
 the good and godly lawes of En-
 glande be better cexecuted, but by
 these? They doe not make, they
 marre and bzeake the lawes. And
 if there bee some godly statutes
 made, it is to true in some, which
 the Oratour sayth, *πλεῖστος τὸ θέμενος*
νόμους, ὅλγῳ αὐτὰ μὴ φροντίζομεν. Manie
 lawes we make, but wee litle re-
 gard or keepe them. And as the
 Doct saith, *Auro venalia iura.* Why
 are the lawes like spyders webs,
 to let the waspe escape and to tor-
 ment the flye? If gentlemē offend,
 as their hands are tyest in trans-
 gression, they haue their purse, &
 courtly friendes, they shall escape
 vnpunished: But aye the poore
 goes by the walles. What els is
 this, but euen to make and sel the
 lawes? I neede not speake of bzy-
 ving and inflatiable officers, who
 rather

Iſocrates
 πῶς
 εὐρίηης.

Ezra.9.3.

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rather seeke for gaine, then for
maintaining of the trueth, who
make the poore their praye and
spoyle. But this I saye, as some-
times an ancient king hath said:

Psal. 14. 4.

*Sæpè boni iudices habent malos vicarios, quorum
reatibus ipsi domini constringuntur, si non eos coër-
ceant, & à rapacitate cohibeant.* that is, Of-

Foxus. to.

1. pag. 111.

tentimes good magistrates haue
euill vicegerentes, or vnderoffi-
cers, with whose offences the
heades them selues are chayned,
if they stay them not, and refraine
them from greedines. And what
may we rightly iudge to bee the
cause of these offences, but euen
the neglect of the woorde of God,
which should teache vs to doe a-
right, and to flee from euill.

And as the contempt in this
degree is horrible, so woulde I
wilsbe it spreade no further: then
should our ministerie be the freer
from offence, and our gospel haue
the better speede. But it is herein,

as

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Iere. 2. 8.

as Ieremie said, The priests say not, where is the Lord: and they that should minister y^e law, know not the Lorde: the pastours haue offended against him, & the Prophets prophesie in Baal, and goe after things which do not profit. Our ministerie is fowly (to save the trueth) corrupted: for whilest ignorant ministers and dombe dogges, more like to Ieroboams priests, and sacrificing massmongers, haue cure & charge of soule; while tagge & ragge may bee admitted to this function, whilest gentlemen may haue the profits of the flocke, and hire Sir John Lackelatine to sing or say the seruice, howe shall the Gospell haue good successe? whilest Church to Church is ioyned, and non residencies borne withall and well liked, what can go forwarde in the building of the Lorde: where
prea=

1 Kin. 12.

31. 2. chro.

13. 9. isa. 56

10.

Act. 20. 28.

nche. 6. 3.

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preaching is but once a quarter (I
say not where it is seldome or ne-
uer, which I might) or once a mo-
neth (which some thinke more the
needes, & if it be eche Saboth, it is
counted a worke of supereroga-
tion) how can the people be reclai-
med from their vanities, or kept
within the fold in dewe obedience?
Go to, what springes of such con-
tempt in these estates: euen effu-
sion of all ryot, and running into
sinne, of the inferiour sort. For as
the wall within and eke without,
is made of squared stones, be-
tweene the which the lesse stones
are contained, to make the buil-
ding vp: euē so the minister with-
in the Church, & the Magistrate
in the common weale, should sup-
port and vpholde the meaner sort
in dewe obedience. If then the
squared stones within, or els with-
out fall downe, the lesse can neuer
long

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long endure, because they lacke
their stay. And of cōtempt in these
degrees, it comes to passe, that
Mat. 18. 17. lacke of discipline & good liuing
is the cause of many sinnes, both
in the Church and commō weale.
Neither woulde I haue this for-
gotten, that whilst ecclesiasticall
officers may for money dispense
with offendours, and also bayne
pitie in the common weale maye
1. Sa. 15. 8.
2. kin. 20.
42.
shadowe iniquities, the Church
can not go well. Surely, Surely
it is with Englande, as the Pro-
phet Olee laide it was with Is-
Hof. 4. 1.
2. 1.
rael: The Lord hath a controuer-
sie with the people of the land, be-
cause there is no mercy, no truth,
no knowledge of God in the land.
But by swearing, lying, killing,
stealing and whoring men break
out, and blood toucheth blood:
therfore shal the land mourne, &c.
How ripe the sinnes of England
be

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be for þe sickle of Gods vengeaunce, Apo. 14.
euerye Christian eye can testifie, 15.

And yet for all this, we are fast a
sleepe with the carelesse world, in
the time of Noe. we eat & drinke, Mar. 14. 37
we marie & giue to mariage, most luk. 17. 28.
like, vntill the flood shall take vs 1. pet. 3. 20
hence: wee lye vpon our soft cou- Amos. 6. 4.
ches, and put away the euill day
farre fro vs: we blesse our selues, Deut. 29.
when wee heare the threathings 19.
of the Lord and curses of his law, ^{and}
and say, we shall feele none euill: *X*
we are drunken with foolish fla- 1. Sa. 15. 36
bal, vntill Abigail bring vs word 17
that we must dye. we spoyle, and 17
make our selues merie with the
goods of other men, as the Ama- 1. Sa. 30. 16
lekites did in Ziklag, vntill Da- 11
uid, Gods scourge come vpon vs 11
to wounde vs to death and make
a reskeue. we drinke with Bal- Da. 5. 3. 30.
thasar in bowles, vntill the Me-
des take away our kingdome. we
enriche

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- Luk. 12. 18. enriche our selues, & also enlarge
our barnes, and laye vp treasure
in store for many yeres, and yet
Luk. 12. 20. this present night our soule must
be taken away, and then who shal
possesse our substance? we waste
and spoyle our masters goodes, &
Luk. 16. 1. liue vnmindfull of our ductie, vn-
till we be called to render an ac-
compt of our stewardshippe. We
sleepe full harde with the foolish
Mat. 25. 5. virgins, and our lampes quite
put out, till that the bridgrome
be gone in, and the doore fast lo-
cked that we can not enter. We sit
Apoc. 18.
7, 8. like the proud strumpet Babylon,
& feede our selues with folly, that
we shall feele no sorowe nor wi-
dowhead, & yet al sorowes shal so-
dainly come vpon vs. Finally we
1. The. 5. 3. say, Peace, peace, & all things qui-
et, euen when the end is at hand.
Mat. 25. 13. Nay rather, let vs watche & pray,
and haue our lampes of righte-
ousnes

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ousnes burning, that we may enter into rest with the bridegrome at his comming, & leaue betimes our great securitie, least we perish with the wicked.

It is reported of Camberlane the king of the Parthians, who learned himselfe Iram dei & orbis vastitatem, to haue set vp thre seueral daies thre seueral kinds of tents, wherof the first was white, betokening mercie, if his enemies would y^e day yeeld: y^e secōd day, the tēts were red, betokenig y^e bloodshed of the rulers, the thirde was black, signifying the burning and destruction of the citie, neyther was there hope of mercie when the white tents were takē down, although they humbled themselves with lawrell. Let vs goe foorth with lawrell braunches in this our time and day of grace, for it is a fearefull thing to fall

Gi. into

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into the hands of the liuing God,
who is a consuming fire: let vs be
admonished by the woorde of
trueth, or els the same will con-
demne vs with the wicked.

But the time is past, & I haue
weariied you to much, I wil ther-
fore note one worde or two, of the
last wordes, and so make an ende.

He was made the heire of righte-
ousnes, which is according to sayth.

This is now the acceptation &
reward of Aoe his faith, who first
was receiued into fauour by be-
leeuing the promise of God, and
thereby had God a mercifull fa-
ther. Of who, this his obedience
was accepted, not for anye the
worthines of flesh & blood, which
was none, but by the free grace of
God, accepting in good woorth,
what he did. for when faith bele-
ueth the promises of God concer-
ning saluation, & apprehendeth
the

Ro. 8. 33,

34.

Rom. 8. 15,

17.

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the adoption of the childzen, then
foloweth the inheritaunce of our
righteousnesse, for that we being
by fayth the childzen of God, are
heires, even felowe heires with
Christ of his kingdome. For after
we beleue, we are sealed with the
spirit of promise, which is the ear-
nest of our inheritance, vntill the
redemption of the possession, pur-
chased vnto the praise of his glo-
rie. This is that which the Apo-
stle saith, that wee being iustified
by y grace of God, should be made
heires, according to the hope of e-
uerlasting life. And for this cause
is Christ y mediator of the newe
Testament, that through death,
which was for the redemption of
the transgressions which were in
the former Testamēt, they which
were called, might receiue the
promise of the eternal inheritāce.
Blessed be God therefore, (let vs
all

Ephes. 1. 13
14.

Tit. 3. 7.

Ebr. 9. 15.

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1. Pet. I. 3. all say) euen y father of our Lord
Jesus Christ, which according to
his aboundant mercie, hath be-
gotten vs againe, vnto a lively
hope, by the resurrection of Jesus
Christ from the dead, to an inheri-
tance immortal and vndefiled, re-
serued in heauen for vs.

Gen. 12. 1. This inheritance of righteous-
ebr. 11. 8. nes, Abraham behelde with the
eyes of fayth, whē he forsooke his
owne countrey looking for a bet-
ter, and euerlasting in heauen, re-
Ioh. 8. 56. ioycing in spirite to see the day of
Christ the Messias. This inheri-
Psalm. 42. 1. tance Dauid longed after, when
& 137. 13. like as the Harte desired the wa-
ter brookes, euen so his soule lon-
ged after the Lorde, hoping to see
the goodnesse of the Lorde in the
lande of the liuing. This inheri-
Ioh. 4. 68. tance the Apostles belceued to
haue, when they confessed Christ
to bee the Sonne of God, and
to

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to haue the woordes of Eter-
nall life. This inheritance the
Saints in the reuelatio cast their Apoc. 12.
eyes vpon, when with patience 11. & 14. 12
they endured the tormentes of
death, because they woulde not
yeelde to the pollutions of Anti-
christ. And this is that crowne of
righteousnesse which wee desire,
whilst wee dayly pray, Thy king- Luk. 21. 2.
dome come. Come Lorde Iesu, Apoc. 22.
come quickly. finally this is that 20.
inheritance of fayth, which our
Saviour Christ hath already ta-
ken possession of for vs, and which
we shal feele, when he shal sweet-
ly saye, Come ye blessed of my fa- Mat. 25. 34
ther, possesse the kingdome prepa-
red for you, from the beginning of
the worlde. Then shal all sorow Apoc. 21.
and teares bee wiped from our 48.
eyes, then shal we see death, sinne,
Sathan, Antichrist & his mebers
trodden vnder foot, and Malow- 1. Cor. 15.
55, 56, 57.

A godly Sermon

ApoC. 14. 2

1. Pet. 4. 7.

& 1. Pet. 3.

31.

Ro. 6. 23.

ed vp in victorie, whilest we shall
sing þ songs of triumph before the
throne of þ lamb, & this shalbe the
reward of þ obediēce of our faith.
Wherefore whilest we see the end
to draw nere, let vs prepare & ad-
dresse our selues, that we may be
fosit in þ Arke of Christs church,
so shal we be sure frō destruction, &
assured of euerlasting happines, to
be the reward & inheritāce of our
faith, giuen vs of God for the loue
& worthines of his onely sōne Je-
sus Christ, our onely redeemer &
Saniour: to whome with the fa-
ther and the holy Ghost three di-
stinct persons, and one inuisi-
ble and euerlasting God, be al
honour, glory, praise and
dominion for euer.

So be it.

FINIS.

Blessed are they vvhich heare the vvorde of
God, and keepe it. Luk, 11. 28.

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